



Intertextual Parallels in *Harry Potter* Series and Oriental Dastan

Ameer Sultan

Lecturer, Department of English
International Islamic University, Islamabad
ameer.sultan@iiu.edu.pk

Shahid Abbas

Lecturer, Department of English
University of Sargodha, Sargodha
shahid.abbas@uos.edu.pk

Abstract

The phenomenal success of the *Harry Potter* series has not only mesmerised the general public but has also captured the attention of academia for varied reasons. J.K. Rowling has derived allusions from various historical, cultural, mythical, and oral sources. She has intertextualized different sources from the Eastern fictional narratives. Some scholars have regarded it as a mere clever assemblage of characters, stories, allusions, and images from diverse cultural traditions, mythologies of different times and spaces. Many Euro-American readers are familiar with the Greco-Roman culture and fantasy literature but they have little or no familiarity with the Eastern tradition of such writings. The present study is based on this premise and therefore one aspect of the study is to investigate intertextual allusions taken from the Eastern narratives. Two popular narratives from the East *Adventures from the Dastan of Amir Hamza* by Ghalib Lakhvi and *Tilism e Hoshruha* by Asif Hussain Jah were selected for comparison with Harry Potter Series to identify the parallels. The results of the study highlight that Rowling has taken the concept of invisibility cloak, human with animal heads, animals with human heads, flying horse, love potion, transfiguration, foreknowledge, desire for immortality, magical birds, magical world versus muggle world and bewitched environment from the selected narratives in intertextual fashion.

Key words: Harry Potter Series, Tilism e Hoshruha, Dastan of Amir Hamza, Intertextual allusions

1. Back ground of the Study

Fantasy literature has always occupied a significant place in all literary traditions of the world. In English literature, the *Harry Potter* series has successfully captured the readership across the globe since the publication of its first book in 1997. The series went viral among the children across the globe because of its folktale like structure that is easily understandable and engaging. At the same time, the series has certain elements of magic and fantasy that have a strong appeal for the adult readers as well. The series became so popular that it inspired the Hollywood film-makers to adapt it for movies which again attracted millions of audiences across the globe.

Harry Potter series has been widely read since the publication of its first novel *Harry Potter and the Sorcerer Stone*. J. K. Rowling has written seven novels in the series and Harry Potter fans have not yet lost their interest in the series. Warner Brothers made the films based on all the novels of Harry Potter series. Harry Potter World, the studio where these movies were made, is a tourist spot in London and thousands of fans from all over the world visit it every week. The way the books were marketed has eclipsed its literary value or literary judgements, if any, on the series. According to Dammann (2008), Rowling, through this spellbinding story, crafted a global phenomenon, outselling every book in history with the exception of the Bible and Mao Zedong's *Little Red Book*. The seven Harry Potter books have so far been translated into 67 languages, amassing the 400m figure since the publication of the first book in the series, *Harry Potter and the Philosopher's Stone*, in 1997.

This fiction series has also inspired the educationists and academicians and it has been introduced in different western colleges as part of their syllabi. Despite the fact that the series got a wide popular acclaim, it failed to secure critical acclaim.

A careful reading of the series shows that Rowling frequently makes use of ideas and references from the ancient as well as modern texts. *Harry Potter* series is also replete with allusions from myths, legends and local narratives from different parts of the world in different languages. The concept of alchemy, for instance, comes from the Arab world and the term Animagus has been derived from Celtic mythology.

The description of Chimaera in *Beast* is taken from the early Greek legends of a monster with three heads. The three heads dog Fluffy in *Harry Potter* is an inspiration from the Greek mythology. Most of the Chants are invented by Rowling but Avada Kedavra curse is derived from Aramaic language (Colbert, 2001). It also seems that the concept of flying broomstick may have been taken from flying carpet of the *Arabian Nights* fame.

J.K. Rowling picked familiar fantasy elements like dragon, elf, broomstick and hinkypunks from the western traditional fantasy fiction. *Harry Potter* Series has deep roots in the Western folklore and Rowling has derived allusions from Western historical, cultural, mythical, and oral sources. The readers are generally familiar with these sources and each successive generation of the western readers grows up listening to these stories.

As discussed earlier, J.K. Rowling has also received influences from the Eastern narratives and employed them in an intertextual fashion. The Western readers, however, are unfamiliar with the original sources in the Eastern tradition of fantasy fiction. The present study is based on this premise and aims to trace the influence of the Eastern sources in *Harry Potter*.

2. Intertextuality

It is a fact that an intelligent and educated reader can identify the intertextual allusions and parallels in a text. An Urdu poet, Saifud Din Saif (1992), asserts in a verse "Saif Andaz-i-biya'n rung badal de itahai, warnaduniyamein koi baat nayee baat nahein" (There is nothing new to be told to this world except that it may be stated in a novel expression/narration)

Julia Kristeva theorized the term intertextuality and developed it by arguing that authors do not create their texts from their own mind, but rather compile them from pre-existent texts. Thus, according to her, the text becomes "a permutation of texts, an intertextuality in the space of a given text", in which "several utterances, taken from other texts, intersect and neutralize one another" (1980, p. 36). If we follow Kristeva's assertion, all the texts are in fact intertextual and re-writings of one or the other kind.

The concept of intertextuality can help unveil the dimensions of any text that traditional comparison cannot. In intertextual analysis, we do not simply state that two or more texts are similar, or that one text originates from another, but try to examine the ways in which the later text develops motifs, patterns or ideas from its predecessors. Intertextual studies show that children's literature is more complex than believed earlier; they also suggest a new look at genres and individual authorships (Wilkie, 1999, pp. 130-137). Intertextuality is the method that dissects a text and uncovers the link between already published literature by looking into the different allusions, parallels, concepts, narratives and grand narratives.

Julia Kristeva's (and Roland Barthes's) claim that any text is intertextual insofar as it is a 'mosaic of quotation' is valid and can be used to assess the originality of a literary text. For Kristeva, Bakhtin represents the possibility of opening linguistics to society: "Bakhtin situates the text within history and society, which are seen as texts read by the writer, and into which he inserts himself by rewriting them" (Kristeva 1980, 65). Roland Barthes has not only liberated the reader from the author

but he has also exposed the author by theorizing the concept of intertextuality. According to Culler (2002):

In identifying codes and commenting on their functioning in classic and modernist literature, Barthes seeks not to interpret *Sarrasine* but to analyse it as an intertextual construct, the product of various cultural discourses. 'We now know', he writes in 'La Mort de l'auteur', 'that the text is not a line of words releasing a single "theological" meaning (the "message" of an Author-God) but a multi-dimensional space in which a variety of writings, none of them original, blend and clash (p.70).

The quotation clearly shows the Barthes' view about intertextuality, interpretation, relativity and originality. It also entails that text can be analysed and intelligent reader can dissect the intertextual allusions taken from the other sources. Barthes (1977) is of the view that:

The text is a tissue of quotations drawn from the innumerable centres of culture the writer can only imitate a gesture that is always interior, never original. His only power is to mix writings, to counter the ones with the others, in such a way as never to rest on any one of them (pp. 146-147).

Barthes has challenged the originality of a text and asserts that a text is mosaic of quotations and there are many centres of culture from where the writer can pick the quotations. The contribution of the writer is to mix the writing with the earlier texts.

Genette (1982) presented the concept of hyper-textuality as an addition to the Barthes and Kristeva concept of intertextuality. Warton and Still (1990) cited Genette in their work and presented his concept of hyper-textuality in following words:

Genette now offers five sub-categories: 'Kristevan' intertextuality (now perceived as covering allusion as well as quotation and plagiarism); paratextuality, which he radically re-defines as the relations between the body of a text and its titles, epigraphs, illustrations, notes, first drafts, etc.; metatextuality; architextuality, now defined as a tacit, perhaps even unconscious, gesture to genre-demarcations (and therefore as implying, for the reader, a Jaussonian horizon of expectations); hypertextuality. This last domain of enquiry forms the bedrock of the book. Genette defines the latecome text as the *hypertext* and its pre-text as the *hypotext*- although he distinguishes here between metatextual commentaries and literary, transformatory texts, be they imitative or revolutionary (p.23).

The above mentioned quotation clearly shows the link between the hypotext and the hypertext. It clearly shows the influence of the previous texts on the latecome text.

Barthes contribution in theorizing intertextuality are the motivation to conduct the present research. The Selected texts are thoroughly analysed to trace out intertextuality in *Harry Potter* series. *Harry Potter* series has many intertextual allusions from the Greek mythology and British fables. But the major thrust of the present study is to trace out the parallels which were derived in intertextual fashion from Eastern folk tale tradition i.e. *Hoshruha* and *Adventures from the Dastan of Amir Hamza*.

3. Parallels in *Harry Potter* Series and *Tilism-e-Hoshruha*

The analysis covers the intertextual allusions in *Harry Potter* Series by drawing parallels with *Hoshruha* and *Adventures from the Dastan of Amir Hamza*. These parallels are discussed under the headings of magical devices, characters, themes and settings with examples from both the texts.

3.1 Parallels in Magical Devices

Many direct parallels in terms of magical devices and their usage can be drawn between *Harry Potter* Series and the two texts from the Eastern tradition in fantasy literature.

3.1.1 Hermione's Bag and Amar's Zambil

The analysis has shown that there exist some parallels between Amar Ayaar's *Zambil* and Hermione's bag. For instance, Amar Ayaar has a bag "zambil" that could contain whole world in it. Likewise, Hermione has

a magical bag and inside the bag she carries Harry's invisibility cloak, and Perkins's tent. She used the bag to help Harry and Ron during their search for the Voldemort's Horcruxes. In Harry Potter and Deathly Hallows when Dobby was attacked by Bellatrix Lestrange, Harry asked Hermione to find something in her bag. So both the bags have one common function of containing things which are many times bigger than the sizes of the bags.

3.1.2 Invisibility Cloak of Harry Potter and Invisibility Cape of AmarAyaar

Another important device which is used by J.K. Rowling in her text is the invisibility cloak. Harry used the cloak to find books in the library, to access the mirror of 'erised' and to handover Norbert to the friends of Ron's brother. Surprisingly, Harry got it as a gift from his father at the occasion of Christmas and the written message with the cloak was "Your father left this in my possession before he died. It is time it was returned to you. Use it well." Harry Potter and the Philosopher's stone (p.148). Harry Potter used the same cloak in the Harry Potter and the Chamber of Secrets to break the rule at night when the students were not allowed to roam around. He and his friends went to Hagrid's hut and overheard the discussion between minister, Lucius Malfoy and Hagrid. The invisibility cape of Amar Ayaar also had the same function of hiding him from others but he can see others by wearing it. Amar Ayyar used the cape to approach enemies and for the spying purpose as well.

3.1.3 Harry's Parseltongue and Amar's Ability to speak Languages of All Creatures

Another important parallel that can be traced in *Harry Potter Series* and *Hoshrubia* is the gift of language for the protagonist. In *Hoshrubia*, Amir Hamza was taught the language of all creatures by Gabriel (p. 418). Harry Potter could speak the parseltongue which was the language of snakes and he demonstrated it during his visit to zoo in "*Harry Potter and the Philosopher's Stone*". He could hear and understand the words of Basilisk in the second book "*Harry Potter and the Chamber of Secret*" as he is a parselmouth who can speak and understand the parsel language. He has got this magical ability when Voldemort attacked him. In "*Harry Potter and the Chamber of Secrets*" Dumbledore tells Harry "You can speak Parseltongue, Harry," said Dumbledore calmly, "because Lord Voldemort -- who is the last remaining ancestor of Salazar Slytherin -- can speak Parseltongue. Unless I'm much mistaken, he transferred some of his own powers to you the night he gave you that scar" (pp. 285-286). In "*Harry Potter and the Half-Blood Prince*" Voldemort could speak parseltongue as he inherited it and as a young boy he told Dumbledore that he could talk to Snake "I can speak to snakes. I found out when we've been to the country on trips" (p. 345).

3.1.4 Musical Instruments as a Magical Device

Musical instruments are also used as magical device to enchant enemies. Amar Ayaar got a gift from Prophet David which is called 'do-tara'. Whenever he plays music on it, the listeners are enraptured. He also received a gift of singing from the prophet David. People who hear it got enamoured. In the same way, Fluffy in Harry Potter and Philosopher's stone slept by listening to flute. The function of the music to divert the enemies' attention is used in both the narratives.

3.1.5 Philosopher's Stone and the Gift of Immortality

Prophet Muhammad (Peace be Upon Him) gave Amar the gift to avoid death unless he will call for death three times. Philosopher's stone in the first book of Harry Potter series has the same function. Nicolas Flamel made the stone as an elixir of life whoever drinks it, will become immortal. There is a method to avoid death in *Hoshrubia* as well "Emperor Afrasiab was among the seven immortal sorcerers of *Hoshrubia* who could not be killed while their doppelgangers (magic double) lived" (p.xxxvvi). Voldemort made seven Horcruxes to save himself from death. So the function of these Horcruxes is to eschew the death. Voldemort can only be killed after destroying these Horcruxes. It is also worth mentioning that in Eastern stories usually the soul of a person or a magician resides within a bird and the only way to kill him is to kill the bird. So the intertextuality can be found in the above examples as well.

3.1.6 Use of Birds as Messengers

The birds have important functions in fantasy stories and in *Hoshrubia* magic bird was made to act as a spy and it was also used to send messages/letters. Heryat sent a letter through a magic bird to Mahrukh Magic-Eye. In Harry Potter owls are messenger in the wizard world. Their function was not only to deliver the letters to the addressee but also act as spy for them. In Harry Potter and Philosopher's Stone the owl

kept an eye on Dursleys and they delivered the post wherever they moved. An important bird phoenix gave sorting hat to Harry in the chamber of secrets.

In Book VII *Harry Potter and the Deathly Hallows*, the concept of immortality is introduced and three objects, invisibility cloak, Resurrection stone and elder wand are the assurance of immortality. Death cannot touch the one who has all these three objects

3.1.7 Magical Double

In *Hoshrubia*, the emperor Afrasyab had a magical double as mentioned above. He used his magical double when he had to go away or when he had to disappear in imminent danger (p.xxxvii). In *Harry Potter and Deathly Hallows*, six well-wishers and the supporters of Harry Potter were disguised as Harry Potter to deceive the Death Eaters and it was the time when Harry Potter's life was in danger. In *tilism e hoshrubia* Amar uses trickster's lotions and changes his face like the girl.

3.1.8 Bewitched Gardens and Buildings

In *Hoshrubia*, the sorcerers created bewitched splendid and beautiful gardens but with their death the place changed into a deserted place with dry trees. In the same manner, J.K. Rowling showed the Hogwarts roof bewitched as sky. In *Hoshrubia*, the sorcerers made a river with the help of magic and that was not real (p. 111). As soon as Amar kills the Sorceress Sharara, all the enchanted buildings and trees disappear and the only real trees and building remain there (p.25).

3.1.9 The Devices for Foreknowledge

Magical devices for foreknowledge are also common in *Hoshrubia* and *Harry Potter Series*. Heryat used her occult foreknowledge and come to know about the future of *tilism* and Prince Asad would conquer the *tilism* (p. 281). In *Harry Potter Series* crystal balls tell about the future and guide or warn Harry Potter about the future.

3.1.10 Magical Wands

In *Hoshrubia*, magic wand or cane is used to attack on enemies. A sorceress Bahar used magic cane in the narrative "After being with Bahar's magic cane, Shadeed became oblivious to every consideration. His senses were completely lost to Bahar's spell"(p.200). Hermione used magic wand to make Neville Longbottom unconscious in *Harry Potter and the Philosopher's stone*. Magic wands were extensively used in the whole *Harry Potter series* to attack the enemies and even sometimes wizards were killed due to the wands' attacks. In the last book of the series Harry Potter killed Voldemort by using his magic wand.

3.1.11 Book of Sameri and Tom's Diary

Another important parallel can be traced regarding knowledge of the present situation through magical objects. In *Harry Potter and the Prisoner of Azkaban*, Harry got a magical map from Fred and George. It was used by Harry to know the secret passages of Hogwarts. The map also shows the movement of the people around Harry with their names. Through the same map Scabbers was labelled as Peter Pettigrew. Tom's Diary shows Harry the incidents that resulted in the closure of the chamber of secrets. In *Hoshrubia*, Emperor Afrasiab always consults the book of Sameri to know the situation of his allies and sorcerers (p.xxxvii). He opened the book and saw that Amar was not dead and pretending himself as dead. So he ordered not carry away the corpses (p.250). Afrasiab look at the Book of Sameri and come to know what passed with his allies. He learns through the book that Amar sat with Mehtab Moon-Maker in the disguise of a woman (p.100).

3.1.12 Love Potions

The parallel about the love potion/spell can be identified in both the texts. In *Harry Potter Series*, Ron under the influence of love potion has become indifferent to the surroundings and almost become mad for Lavender Brown. The love potion was given to Harry by Romilda but mistakenly Harry gave the same chocolates having love potion to Ron as a birthday gift. In *Hoshrubia*, sorcerer Dukhan recited a spell on Princess Mahjabeen Diamond Robe that made her to fall in love with him (p.89).

3.1.13 Light-based Magic

Another important magical device that can be traced in both the text is the use of light-based magic. In *Hoshrubia*, Heyrat ordered to light the magic torches (p. 272). In *Harry Potter Series* Wand-lighting charms

were used. In Harry Potter and the Goblet of Fire, Hermione, Ron and Dumbledore used their wands for lighting. Dumbledore used his wand for lighting in Harry Potter and the Half-blood Prince as well.

3.1.14 Defence against Dark Art and Magic

The parallels can be traced in both the texts for the defence against magic or dark art. In Hoshruha, Naad-e-Ali, an amulet is used to protect its wearer from the magic. In the camp of non-believers, the mantle of Jamshaid is used for the protection against magic. Burq can cross over the river of flowing blood as he was in the position of Jamshaid's mantle. In Harry Potter Series the charms and chants are used as a defence against enemies and dark art. In Harry Potter and the Prisoner of Azkaban Professor Lupin taught Harry Potter the chant "Expecto Patronum" to protect him from dementors.

Sorcerer Sandal put a magic Cordon around the chamber of Princess Mahjabeen Diamond-Robe so that no stranger could enter in it. In Harry Potter and Deathly Hallows, the order of the phoenix protects the house through magic so that Voldemort and Death Eaters could not enter in it.

3.1.15 Magical Keys

Magical keys have great importance in both the narratives for crossing a hurdle to conquer a particular part of the magical world. In Harry Potter and Philosopher's Stone, Harry identifies a key with wings from the thousands key to move forward and access the philosopher's stone. In *Tilism e Hoshruha*, the *tilism* can be conquered by the one who will have the key of it and he can unravelled the *tilism*. The key contains the direction for its unravelling (p.xxxvii).

3.1.16 AvadaKedavra and Deadly Spells

The famous and deadly spell 'AvadaKerdavra' is used by Voldemort and Death Eaters to kill Harry Potter series. Whenever Voldemort and his followers utter these words with the wands in their hands it means they have decided to kill the person standing in front of them. In Hoshruha, "the sorcerers recited spells that made their opponents vomit blood and die" (p.362). Others invoked magic that killed their opponents with great agony. In Harry Potter and the Chamber of Secrets, Ron vomit slugs when he uses magic against Malfoy during the Quidditch practice section. In Hoshruha, the sorcerers summon black serpents who came out of the ground and bit the enemies targeted by the spell. In the same way Voldemort orders his snake Nagini to kill his enemies. In the same way, Sorcerer Naag the serpent recites a spell and a black snake came out of the ground and coiled around Mehran (p.353).

3.2 Parallels in Theme

Harry Potter series has many parallels of themes with Hoshruha. These parallels are direct and could be traced through the close intertextual reading of both the selected texts.

3.2.1 Two Different Worlds (Magical and Non Magical)

The theme of two different worlds can be investigated as a very important parallel between both the texts. In Hoshruha, *Tilism* was a magical world of the sorcerers and it was away from the world of common people. In *Tilism* no one can enter and if he enters Emperor Afrasiab with the help of his sorcerers can trace the alien in their land. In the magical world, sorcerers exercised power that defied the laws of God and the physical world. They created illusion, transferred spirits between bodies, made talismans and exploited Earth's inherent physical forces to create extraordinary marvels. The sorcerers gave the name 'hosruha' to the *tilism*. Harry Potter Series, also have the theme of two different worlds: the wizards' world that is a magical, and the muggles' world that is the place of common (muggle) people. The wizards were different from the muggles. Wizards were not allowed to practice their magic in the muggles' world. In Hoshruha, the sorcerers practice their magic in the *Tilism*. Even in *tilism* there was a difference between the sorcerers and non sorcerers (p. 119). Even there was the further division of magical world and Emperor Afrasiab divided his *tilism* into Zahir (Apparent) and Batin (hidden). Ordinary citizen of Hoshruha lived in the region of the Zahir.

3.2.2 Different Money in Magical World

The theme of different money for the wizarding world is also common in Hoshruha and Harry Potter Series. When Prince Asad entered in *tilism* he tried to use gold coins to buy something to eat but no one was willing to take the coins as in *tilism* they had paper money. Their currency is named as knuts and

Galleons. The invention is introduced by J.K. Rowling as modern life style has the concept of banking. The wizards have their own bank which is called Gringotts. The vault of Gringotts has different types of passwords.

3.2.3 Transfiguration

Transfiguration is also an important parallel between both the texts. In Hoshruha Sorcerers transfigure themselves into living and non-living things. The sorcerers could change a non-living thing into a living thing. Burban made a lion by using spell on the paper cut out in the shape of lion (p. 145). Dil Aram transfigured herself into a hill (p. 81). Lightning Bolt is a sorceress who transfigures herself into the lightning in a cloud. Whenever she wants she could untransfigure herself as a beautiful golden-skinned woman. In the same way In Harry Potter Series Professor McGonagall transfigured herself into a cat and then untransfigured into a woman. Professor McGonagall transfigured a bird into a goblet and in the same class Ron transfigured a mouse into a goblet. There are numerous examples of transfiguration of wizards into animal: Peter Pettigrew transfigured into a rat, Draco Malfoy transfigured into a ferret by Moody, Sirius Black transfigured into a black dog and James Potter transfigured into a stag.

3.2.4 Desire for Immortality

The desire to have a long life is an important theme in both the selected texts. AmarAyar was given gift by the Prophet Muhammad (Peace be Upon Him) to ward off death. The sorcerers and sorceress enjoyed life span of centuries due to their ability to ward off death. Sorceress Sandal was seven-hundred years old. A demon emerges seven times and that could be killed seven times (p.31). In Harry Potter series the concept of immortality is the hallmark of the narrative. The first book of the series has been titled as "Harry Potter and the Philosopher's stone". It shows the importance of immortality and the desire for the philosopher's stone which is an elixir for life. Voldemort made seven horcruxes and divided his soul into seven parts for the soul purpose of gaining immortality. In Harry Potter Series, Fwakes is a bird own by Professor Dumbledore turned into ashes and then regains life. Nicolas Flamel, the inventor of the Philosopher's stone, was in the 7th century of his life and celebrated his birthday (p.161). It is not a new concept and desire for immortality can be traced in many earlier works. In Gulliver's Travels, Jonathan Swift has also mentions about the people who have attained immortality in the third voyage to Laputa.

3.2.5 Exile from the Magical World

Sirius Black was sent to Azkaban for betraying and not defending them against the attack of Voldemort. The Ministry of Magic also wants to send Dumbledore to Azkaban. In Hoshruha, those who act against the will of Afrasiab are sent to exile (p.263).

3.2.6 The War between Good and Evil

Theme of good forces and evil forces can clearly be traced in Hoshruha and Harry Potter Series. In hoshruha there is an army of believers under the leadership of Amir Hamza. On the other hand, Emperor Afrasiab is standing with his army of Sorcerers and sorceress to defend his world of tilism. Both the sides are determined to defeat their enemies and to increase the number of their followers. Amir Hamza and his army can offer embracement to the faith to the new comers in their camp. Emperor Afrasiab could offer power, pleasures and women to ordinary human beings in his land. In Harry Potter Series, Dumbledore is the head of the good forces and he made the order of Phoenix to stop Voldemort from conquering the wizards' world. Order of Phoenix and Dumbledore's army are the representative of the good wizards. On the other side, Voldemort and Death Eaters represent the evil. Lupin, Mad Eye, Weasleys, Harry Potter are at the forefront against the evil powers. They actively participated in the war against Death Eaters.

In the last war between Voldemort and Dumbledore's followers both the sides were arranged in a war-like fashion. The use their magic wands to break the defence system created by the teachers of the Hogwarts through magic. In the same way, the wars in Hoshruha, the blades of the warriors are clashed. The death eaters gather themselves under the leadership of Voldemort in front of Hogwarts. Suleiman amber-Hair's armies, sorcerers' armies, Prince Asad's armies and Amir Hamza's armies positioned themselves in the arena to fight against their enemies.

3.2.7 Foreknowledge

The direct parallels can be traced regarding the theme of prophecy or foreknowledge in both the narratives. Buzurjmehr predicted from occult foreknowledge that Muqabil and Amar would be Hamza's trusted companions. He foretold that Amar would become a devious trickster and Muqbil a matchless archer. Emperor Afrasaib uses Book of Sameri to see the real situation and to act according to the knowledge given by the book. A sorceress Heryat came to know through his magical knowledge that Prince Asad will defeat the emperor of Tilism so she showed her allegiance with Prince Asad. In Harry Potter and the Order of Phoenix, Harry Potter comes to know through a crystal ball that he should have possessed some power that Dark Lord does not know. In Harry Potter and the Prisoner of Azkaban, through a crystal ball Professor Trelawney tells Harry that the prisoner of Azkaban would be set free tonight. The Dark Lord will come again and would be more powerful. The servant would be united with the master and with the help of servants and followers the Dark Lord would do terrible things.

3.2.8 The Bond of Friendship

The bond of friendship is also important in both the texts. Amar Ayar and Muqabil are two faithful friends of Amir Hamza. They could be considered the arms of Amir Hamza in the literal and metaphorical and in all associated meaning of the word 'arms'. They are always there to help Amir Hamza and his descendants during all the wars and specially the most important war which was fought in Tilism. In Harry Potter series, Ron and Hermione are the best and most trusted friends of Harry Potter. They are his 'arms' from the first book 'Harry Potter and the Philosopher's Stone' of the series when they go inside the trapdoor till the last book 'Harry Potter and the Deathly Hallows' during the last decisive war against Lord Voldemort. Dobby is the most trusted friend of Harry Potter and he saved Harry Potter from the clutches of Death Eaters. He sacrificed his life for Harry Potter and his friends.

3.3 Characters

The characters in both the texts have parallels in terms of their appearance, qualities and traits. The characters in Harry Potter series are in a way replica of some characters in Hoshruha and The Adventures From the Dastan of Amir Hamza.

3.3.1 Afrasiab and Voldemort

There are parallels between the villains of both the narratives. The wizards could not utter the name Voldemort and they talk about him as "you know who" or "who must not be named". Whenever anyone calls the name of Voldemort with the blink of an eye Death Eaters and Voldemort appear. Wizards use "you know who" for him as it was common belief that he could appear as you utter his name. In Book- VII even Harry Potter use "you know who" for Voldemort. As soon as Mr. Lovegood utters the word Voldemort, Death Eaters appear to capture Harry Potter. In the same way, if anyone calls Afrasaib's name in Tilism the magic alerted him to the call (p. xxxvii).

3.3.2 Animals with Human Heads

The animals with the human heads or humans with the animal heads are the parallels in both the texts. In Hoshruha "they have changed from by magic into animals with human heads and humans with elephant, dragon and lion heads" (p.70). In Harry Potter series the Centaurs are the creatures with human heads and the body of a horse. The narrator describes a centaur as "To the waist, a man, with red hair and beard, but below that was a horse's gleaming chestnut body with a long, reddish tail" Harry Potter and the Philosopher's Stone (p.184). Hermione gets a cat head and the body of a human after drinking Polyjuice potion in Harry Potter and the Chamber of Secrets.

3.3.3 Fwakes and Magical Birds

Fwakes is an important bird owned by Dumbledore and it protects Dumbledore from his enemies. In Harry Potter Series the Fwakes burns into ashes. In the same way in Hoshruha, a bird appears before Afrasiab gives him a message and its feathers caught fire and it burned to cinder.

3.3.4 Statue Guards Magic Slaves, Magic Troopers

In Harry Potter and Deathly Hallows, during the last war between the followers of Dumbledore and Voldemort, Professor McGonagall uses a spell "Piertotum Locomotor" and orders the statue guard to save Hogwarts. Resultantly, the statues jumped from all parts of the Hogwarts and start marching to guard the

school. In the same fashion, magic slaves in Hoshruha are created through magic and they can be made from paper, wax, steel, clay or brass. They are employed by the sorcerers in the battlefield to fight against their enemies. Magic troopers are also created by sorcerers to fight against their enemies in the war. When Faulad needs help of the ~~soliders~~soldiers “Afrasiab clapped and twelve magic steel magic slaves wielding swords sprang out of the ground and he said to them , “Accompany Faulad and obey his commands” (p.148).

3.3.5 Ghosts

The dead bodies in the form of ghosts and spirits are the important parallels in Hoshruha and Harry Potter Series. In Hoshruha, sorcerers and sorceresses command the the spirit of a dead person and is called magic spirit. The spirit is set free at the death of the sorcerer who commands it. Dementors are the spirits which are used by the ministry of magic to find Sirius Black in Harry Potter and the Prisoner of Azkaban. In Harry Potter and the Deathly Hollows Harry explains the origin of the inferi “which means dead bodies enchanted by a Dark wizard” (p.35)

There are parallels about protection against magic. In “Harry Potter and the Deathly Hallow” the number 12 house where Harry was living protected by the spells of the members of the order. Professor McGonagall used her spells to protect Hogwarts from the attack of Lord Voldemort and death eater in the last battle between the Dumbledore army and the Voldemort army.

3.3.6 Hippogriff, Thestral and Flying Horses

Hippogriffs are the creatures that have body, tail and legs like horses but they have head and beak of birds. They are the blend of a horse and a huge bird. Buckbeak is the hippogriff of Hagrid which is being sentenced to death by the ministry of magic. Thestrals are the flying horse with the large wings like bats. Prince Asad owns a flying horse in Hoshruha and he rides the horse twice in the narrative.

3.4 Parallels in Settings

Hogwarts is a school in the mountains and the building is made in the form of a fort. When the students reach at the Hogwarts railway station, they are being taken on the boats to approach the school. In tilism e Hoshruha, the fortress city of Mount Agate is closed to the setting of Hogwarts. Towers are also important part of magical world in both the texts. Hogwarts has different towers and there is a three tier tower called the dome of light in tilism. The magical world is created away from the populated urban centres in both the narratives.

Conclusion

Extensive parallels are identified in the magical devices, magical beings and themes in Harry Potter Series and the two representative works in Eastern fantasy literature . The parallels in magical devices and being are Ammar’s zambil and Hermione’ bag, invisibility cloak of Harry and invisibility cape of Ammar, Harry’s parseltongue (ability to speak snake’s language) and Amir Hamza ‘s ability to speak with the language all the creatures, use of music to make fluffy sleep and Amar’s singing ability to make his enemies spell-bound, the use of owl as messenger in Harry Potter series and use of magical birds as messenger in the Adventures From the Dastan of Amir Hamza. , Polyption juice in Harry Potter series to make magical double of a person and magical double of Emperor Afrasiab, bewitched Hogwarts sky and bewitched river and gardens, Harry Potter’s map that tells about the people around him and the Book of Sammeri that tells Afrasiab about the present situation, love potion, animals with human heads and human with animal heads, use of wands, foreknowledge, transfiguration, use of magical light, ghosts, protective devices against magic are identified in the present study.

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